2: Kroeber E-5 (1930)1931 NU31 Seri NU31

789 Some shamans display their ability to hold live coals in their mouth.

Taboos

[88] 784 At first menstruation, the girl eats nothing (!) for 8 days, only drinking water. For 4 nights a *fiesta* is held for her, men and women dancing in a circle, anti-sunwise. She is outside the ring. Her head is not covered. San-pit roasting was unknown to the informant.

[841] At menstruation a woman drinks hot water. She may cook for others. She may not eat deer meat.

[844] After childbirth, both husband and wife eat only *atole* (gruel) and water, he for 4, she for 8 days. She may not work at all, he only a little, such as getting wood, "hunting" as necessary, etc.

[861] [224] There is no puberty ceremony for boys. Nothing is said to be known of any rule forbidding a boy to eat of the first game killed by him.

[833] Continence before hunting deer was not observed. Nor was there any special treatment or respect due the deer carcass. It is said that deer meat could not be left behind unless there was too much, but this is probably a statement of practise rather than a taboo.

Dances

535 [727] Besides the girl's puberty dance, the Seri also had a scalp dance. Only the frontal piece of the scalp was used. This was hung on a pole. Men (armed) and women danced together around it. If the scalp fell down, all would die.

Dances seen were solo on a plank laid over a shallow pit. Several singers sat by, beating or rattling anything convenient. Each song and dance lasted scarcely three minutes. The tempo is fast. The step is a quick double shuffle with alternate feet. In one type, the dancer held to a stick with one hand, his body and hanging arm remaining as motionless as possible. Another type was without the stick, the dancer holding a gourd rattle and keeping his body bent forward somewhat.

534 171 Rattles are of gourds, e'Xèc, on a stick, or of cocoons, Xekakë'ntta. Deer-hoof rattles were denied. The cocoons are on a band worn below the knee. The Yaqui-Mayo wear such knee-bands of cocoons; and sometimes of deer-hoofs. The Gila Pima also know the cocoon band.

Various Religious Items

● 276 Datura (tolouche, jimsonweed) does not appear to have been used. Even the plant seems unknown, although it is said to occur in the Seri range.

778 789 Rain making seems to be by amulet rather than by direct shamanistic power. For instance, Antonio Herrera wears a small object

[92 cont.]

156 They are principally the result of influences that act during the first years of life: constant contact of the skin with that 854 of adults; immobilization of the extremities by cloth wrappings; 155 provision of a permanent support in the form of a cradle to which the child is fastened; constant attention to his alimentary needs, and continuous supervision of his actions.

155 "Give me bread," "give me coffee," "you have food, I 156 am hungry," "why do you keep food?" "that's the way things are," etc., are very common expressions that manifest the Seri personality.

000 On the other hand, from the practical point of view (3),

226 439 3. For the present fishing promoters, the Seri personality is a serious obstacle: because of the wealth of marine fauna, the competent Seri obtain a good catch in a few hours, and their earnings permit them to live several days, which would be multiplied if the yori would not resort to the sale of marijuana at excessive prices to obligate them to work.

●[276]

it has to be greatly altered, above all in so far as it influences the personality, in order to raise the Seri standard of living, changing their habits, ideas, and values.